DOCUMENT RESUME

ED 451 022 RC 022 915

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TITLE	Evaluating American Indian Textbooks & Other Materials for the Classroom.
INSTITUTION	Montana State Office of Public Instruction, Helena.
PUB DATE	1995-00-00
NOTE	37p.
PUB TYPE	Guides - Non-Classroom (055)
EDRS PRICE	MF01/PC02 Plus Postage.
DESCRIPTORS	*Alaska Natives; *American Indians; Elementary Secondary Education; Ethnic Bias; Illustrations; Language Usage; Multicultural Education; Racial Bias; Reading Material Selection; *Stereotypes; *Textbook Evaluation; Textbook Selection
IDENTIFIERS	Native Americans

ABSTRACT

This guide contains information and suggestions to help teachers review and evaluate textbooks and other materials for stereotypes, inaccuracies, omissions, and bias about American Indians and other Native Americans. Guidelines are presented to raise the awareness of educators and publishers about Native heritage, culture, and contemporary issues. The guidelines focus on content, illustrations, and language and may be applied to all grade levels. The textbook is a universal medium and one of the main instruments for molding the knowledge and attitudes of young people. Guidelines for textbook content consider the following: awareness of the Native perspective; attention to American Indian history before Columbus; focus on diverse Native social, political, economic, and cultural activities; contemporary as well as historic American Indian contributions; integration of information about American Indians throughout the textbook; avoidance of value judgments about differences; portrayal of the diversity of Native Americans; positive portrayals of Native women; information about both historical and contemporary Indian heroes and heroines; and attention to controversial and contemporary issues. Ten guidelines for textbook illustrations focus on avoidance of stereotypes, accuracy, and modern portrayals. Other elements and sections of the textbook are briefly considered, and examples of stereotypical language and misconceptions about American Indians are discussed. Also included are questions to ask when evaluating books and other materials, evaluation forms, a bibliography with 64 entries, and 10 information contacts for Montana tribes. (SV)

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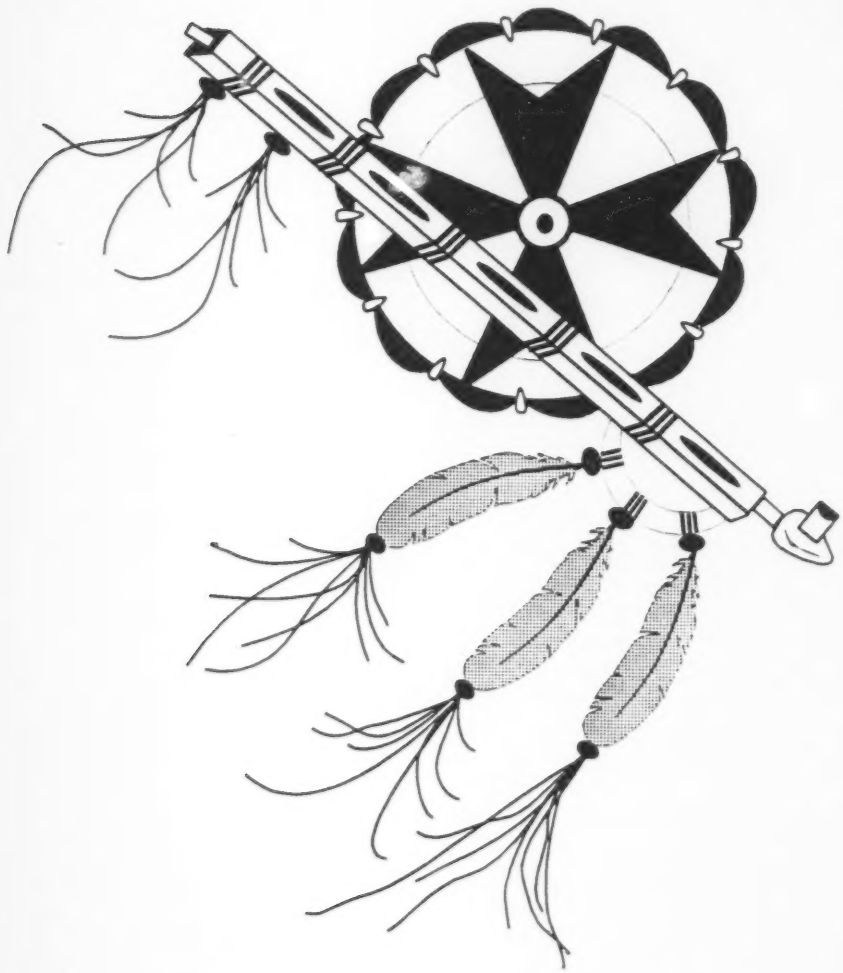
EVALUATING AMERICAN INDIAN TEXTBOOKS & OTHER MATERIALS FOR THE CLASSROOM



Distributed by: Nancy Keenan, Superintendent
Office of Public Instruction
P.O. Box 202501
Helena, MT 59620-2501

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Introduction

The following pages are a collection of information and suggestions which are designed to help the teacher better review and evaluate textbooks and other materials for stereotypes, inaccuracies, omissions and bias about the American Indian. It is not intended to be a specific guide nor is it all inclusive. It is merely a resource to help the user become more sensitive and knowledgeable when selecting American Indian materials for classroom or recreational use.

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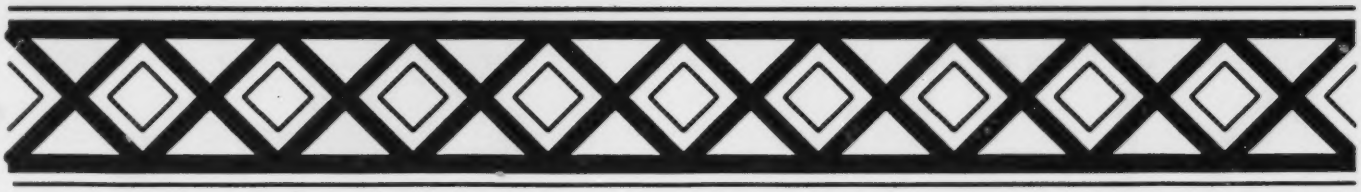
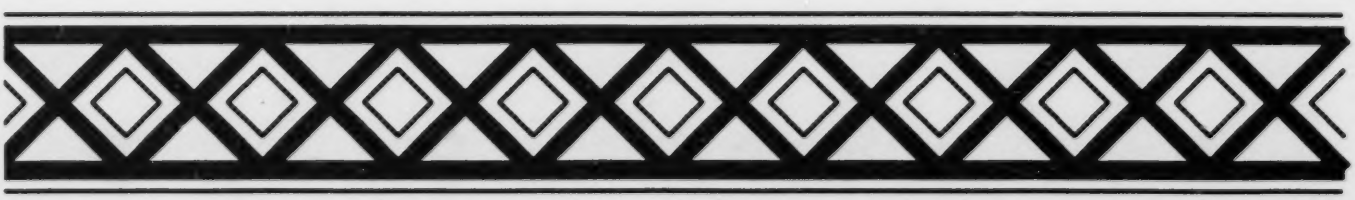


PREFACE
&
INTRODUCTION



EVALUATING TEXTBOOKS

Preface

General awareness of some of the existing stereotypes and generalizations, as well as distortions and omissions, is the first step in evaluating biased educational materials. To assist and sensitize educators and publishers in developing awareness in the area of American Indian heritage, culture and contemporary issues, we have compiled some guidelines to be used in evaluating textbooks. These guidelines need not be limited to textbooks, but can be used for any kind of instructional and recreational materials used for the classroom.

The guidelines concentrate on three main areas: content, language and illustrations. They may be applied to materials on all grade levels. In the lower grades, students should be taught that all people are important and all ethnic groups make a very important contribution to American society, no matter what their background, race, sex, ethnic heritage, socio-economic background or religion. This teaching will give students a more concrete foundation for dealing with more difficult issues in later grades. Teachers should encourage students to be fair, flexible and open-minded in their attitudes about persons who come from a different background than they are from.

Educators and publishers often have a difficult time "undoing the damage." Therefore, it is very important that textbooks do not ratify existing stereotypes or create new ones. Even though textbooks are only one means of transmitting information, they are the most effective. Their influence is a daily one for millions of students of all ethnic backgrounds. One must remember that, in most cases, students do not have a say in the selection of their textbooks. Books are selected by school personnel and students are forced to learn from these selected texts. One has to remember that in selecting materials for classroom use:

"Everyone has the right to their opinion, a person has the right to be wrong. But a textbook has no right to be wrong, evade, distort, falsify history, or insult or malign a whole race of people. There is a difference between a book for general readership and one accepted for classroom use. In the first case, the individual has a choice, and this choice must be protected. The student has no choice. They are compelled to read from an approved text, and in this case, we must insist on the truth, accuracy and objectivity."[1]

These guidelines are not intended to be all inclusive. They are offered only as a starting point. Hopefully, they will lead educators and publishers to examine their current textbooks and to develop their own in-depth evaluation criteria. Even though most of the following content is directed toward textbooks, library books and other materials used in the classroom about American Indians should be given equal scrutiny and consideration.

We have chosen to use the terms *Indian* and *American Indian* when referring to our ethnic group. In the past, our people have been referred to as "Indians," "American Indians," "Amerindian" or "First Americans." As of late, they are being referred to as "Native Americans," "Native American Indians" or "Indigenous Peoples." We realize it is impossible to please everyone, but we will try to consistently use the terms *Indian* or *American Indian* for our text.

[1] Costo, Rupert. *Textbooks and the American Indian.* San Francisco, CAY: Indian Historian Press, 1970.

INTRODUCTION

Since most books and instructional materials are designed to appeal to the widest possible market, they are often presented from an ethnocentric point of view. American Indians and other cultural groups are frequently either stereotyped, distorted or forgotten altogether. The attempts to transmit a single viewpoint result in the denial of heritage, values and contributions of various cultural groups which make up our society.

When selecting textbooks and materials to be used for the classroom, educators must not chance using materials that will degrade a student's ethnic heritage or use materials that are inaccurate, unfair or would perpetuate negative generalizations. Information and materials that would confuse or mislead students should not be used. Such materials encourage prejudiced attitudes that contribute to biases, misunderstandings and an attitude of ethnocentrism. This potential to foster prejudice is inconsistent with a fair and healthy educational environment.

The greatest distance between people is not geographical; rather, it is cultural. Textbooks are one means of bridging the spaces between American Indians and other ethnic groups. Publishers and educators have an obligation to the truth for all students. Textbooks and other materials used for the classroom must be written and illustrated so they reflect the cultural diversity of all students. The lack of cross-cultural understanding and appreciation often leads to misunderstandings that can turn into generalizations and stereotypical learning.

The textbook is a universal medium. It is the foundation of school instruction. It is the primary source of information for students and teachers alike. Whether it is recognized or not, the textbook is one of the main instruments for molding the knowledge, attitudes and values of our young people. Ultimately, it can reflect and shape the beliefs and actions of the nation itself. The value of their content for classroom use cannot be understated.

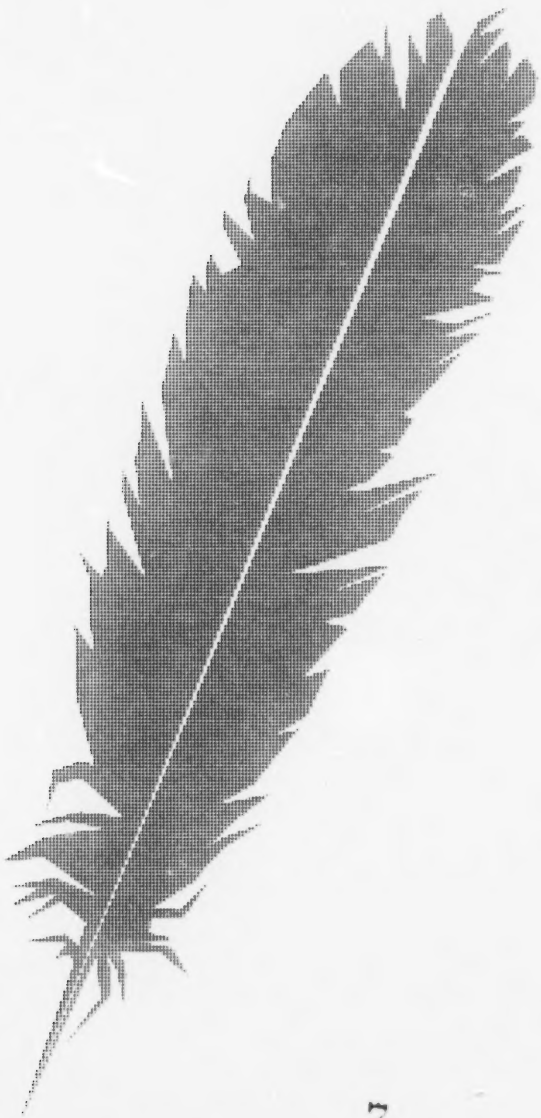
Textbooks may reinforce negative stereotypes or even create new stereotypes where not previously existed. Because students do not usually have knowledge or information to know when stereotypes are negative or false, they are more likely to believe what is being printed in the textbook as being accurate and, indeed, educators often do not question the content of textbooks. Educators many times convey what they have heard or read and they usually have not received cultural training in college. And very few educators live in a multicultural setting.

In addition, textbooks can do many things. They give the students a feeling that education is or is not intended for them. It makes students feel they are part of mainstream America; have or do not have self-worth.

Finally, textbooks should help the students understand other people through cultural differences rather than through cultural similarities. The students should be able to decide for themselves, based on accurate information, that there is not one truth, but many; that there is no one real experience, but many realities; that there is not just one history, but many ways of looking at events and interpreting them.

Historically, many great leaders of our American Indian people have recognized and valued diversity. Many were not presumptuous to feel that they knew the only way. Chief White Calf, last hereditary chief of the Blackfeet, personified this concept over 100 years ago when he stated

"There was a missionary and I called him son and gave him a name and tried to give him this story (of creation), but he would not take it because he said, 'This is not the way things were in the beginning.' But i was not proud to have him as my son because he says there is only one path through the forest and he knows the right path, but I say there are many paths and how can you know the best path unless you have walked them all. He walked too long on one path and does not know there are other paths. I am one hundred and one, and I know that sometimes many paths go to the same place."



CONTENT GUIDELINES

Content Guidelines

Textbooks should be examined, analyzed and evaluated to ensure that they meet the highest standards in subject area content. Hopefully, this will help to assure that American Indians are treated fairly, objectively and accurately.

Individuals of all ages and ethnic groups have a great deal to gain from the elimination of textbooks which malign, falsify or continue to perpetuate stereotypes or cultural and historical inaccuracies. Bias-free educational materials better represent reality, encourage a tolerance for individual differences, and provide students with the freedom to make up their own minds based on accurate information.

It is more important in the selection of textbooks that the audience for whom the books are intended be given consideration to provide input. To ensure a healthy learning environment, textbooks must provide students with information concerning the contributions of American Indians. They must reflect and help instill in American Indian students a positive self-image and pride in their heritage. They must help students, as members of a particular ethnic group, to see themselves as a worthwhile, contributing member of American society.

In examining and/or selecting textbooks which deal fairly and objectively with the American Indian, the following areas should be given consideration:.

1. **There should be evidence on the part of the authors and publishers that they are aware of the American Indian's perspective in the textbook.**

   There is no truly objective account of history or, perhaps, any subject area. A book is always written from a point of view. Traditionally, this has been from a non-Indian, male point of view, and the American Indian input has been non-existent. Textbook publishers should consult American Indians in various fields to find out what they would view as essential and be included in the various areas of textbook supplementary materials.

   When evaluating a textbook, check the list of consultants and contributors to see if any American Indian consultants are included. Credit is usually given to consultants and contributors at the beginning of the book—on or near the title page.

   If not on or near the title page, the author may acknowledge credits in the preface. The absence of American Indian consultants should be a signal that close scrutiny of the material is necessary. One can always check with an American Indian organization or program to secure their feelings or comments about the book. *When in doubt—ask.*

2. **Textbooks should not give the impression that the history of the American Indian began when Columbus landed on this continent.**

   This is a common textbook generalization. The American Indians were not waiting to be "discovered" by Christopher Columbus. The American Indians were here thousands of years before the arrival of the Europeans, and they should be portrayed as the original inhabitants of the continent. The American Indians had a high order of civilization long before Columbus arrived on these shores. In addition, there are many scholars who feel that some native civilization had superior characteristics when compared to the European counterparts of the same time period.

3. **Textbooks often dismiss American Indian people as being "primitive' and their culture being "simplistic."**

Too often the emphasis of textbook content in describing American Indian cultures is placed on their artistic objects such as baskets, quill work or masks. Tools and other artifacts are also highlighted. More emphasis should be placed on their diverse social, political, economic and cultural activities. When textbooks discuss the development of music, art, science, government or any other field, examples of American Indian achievements should be recognized.

Early textbooks and other sources seem to be inconsistent in regard to the image of the American Indian. Many writers were descriptively negative in their writings about the American Indian, as observed by George Catlin (1841) in his letters and notes. He states, "Some writers I have grieved to see, have written down the character of the North American Indian as dark, relentless, cruel and murderous. In the last degree with scarce a quality to stamp their existence of a higher order than that of brutes. Others have given them a high rank, as I feel myself authorized to do, as honorable and highly intellectual beings." He continued, "I love a people who are honest without laws, have no jails or poor houses. I love a people who keep the ten commandments without having to read them or ever having read them from the pulpit."

John White, an Englishman who visited Virginia in 1585, said, "I confess I cannot remember that I ever saw a better or quieter people than they, it is a pleasant sight to see a people content with their state and living so friendly together."

4. **Textbooks often discuss what the American Indians "gave" to society in the form of "contributions."**

It is true that the American Indian influence is very evident in American society. However, it would be much better to note that the Europeans adopted, by necessity, much of the American Indians' knowledge and technology in order to survive in a foreign land. These contributions should not be viewed solely in terms of their usefulness to the white society. They should instead be included on their own merit as essential elements of American Indian culture.

Also, the textbook should mention contemporary activities that illustrate that American Indians are still contributing today through both natural and human resources. (See booklet titled, *A Curriculum Guide to Learning About American Indians*, Montana State Office of Public Instruction, Helena, MT, 1991.)

5. **Information about the American Indian should be integrated throughout the entire textbook, not isolated or treated as an after-thought.**

This is the area which needs to be examined with the greatest care and scrutiny. In the past, typical textbook coverage of the American Indian has been limited to:

- How the American Indian helped the Pilgrims, which usually coincides with the celebration of Thanksgiving or American Indian Day, with little or no thought about the rest of the year. Consequently, children may believe that American Indians are a people of the past and no longer exist.

- American Indians resurface again in the mid-1800s to the late 1800s as the settlers push westward. Description of this period often focuses on the European exploits. The removal of American Indians from their traditional homes and lands and placed on reservations may be discussed, if at all, as a secondary matter.

- The American Indians drop out of sight again until the late 1960s or early 1970s. Then, they are usually lumped together with other minority groups and viewed as "problems." Emphasis is likely to be placed upon social conditions such as poverty, lack of education or unemployment.

To correct this omission and deficiency, textbooks must indicate what has happened and what is happening to American Indians. By ignoring their existence, the textbooks avoid discussing a very important part of the American experience. If American Indians are included in a balanced treatment in textbooks, they should be portrayed in a more positive and realistic light.

6. **Textbooks should not suggest that different lifestyles or customs are undesirable or reflect adverse value judgments on such differences.**

People are not all the same, so why treat them as one? A person does not have to look or be like everyone else in order to be treated with respect and equality. Being different should in no way carry the connotation of being inferior or superior. Children need to be made aware of these differences at an early stage of their education.

Textbooks tend to overemphasize the uniformity of people. Thus, students may feel pressure to conform to the "norm" rather than be part of another group or culture. They may also become ashamed or embarrassed to participate in cultural activities from their ethnic background. In spite of all this pressure, American Indians have managed to keep their culture and history alive. Even though they have not written history books, American Indians have passed their heritage and history down through the generations using oral and pictorial traditions. It is only recently that most schools have made an effort to include American Indian history/culture in the regular school curriculum.

7. **Textbooks should avoid inferences that American Indians are all the same.**

American Indians should be shown in accurate diverse settings. After all, we are talking about more than 300 groups of people who spoke over 600 languages and have been collectively referred to as *Indians, Native Americans* and *Native American Indians.* Too often, the Plains Indian culture is used as the *typical* American Indian group.

This can be very insulting to other groups from throughout North and South America, since the Plains people are but a small example of the various tribes and cultures. Taking a monocultural stance would be like saying that there is but one culture in Europe and the English are most representative of this group. This portrayal may reinforce the Hollywood stereotype that all American Indians depended on buffalo, lived in tipis and wore feathered headdresses. Although it would not be possible to describe in detail every single group, textbooks can write accurately about some group and point out that the group merely represents one group within a larger cultural group. Teachers need to be very careful that all Indians are not the same nor do they look, act or believe in the same things. They need to remind the students that the American Indian is *alive and well* and very much a part of today's society.

8. **Textbooks generally portray American Indian women in a subservient role, if at all.**

In some native cultures, women were expected to perform this subservient role. However, an explanation of this pattern should be offered. It should be recognized that a subservient role for women was not unique to American Indian cultures. Also, it could be brought out that many American Indian women had important roles in their societies, such as medicine women or council members, even in some cases they accompanied men into battle. Women were not treated identically by all groups. Many groups had a matriarchal society where women were in leadership positions. It should also be noted that contemporary American Indian women are taking their places with other women in leadership and professional roles. They are among the most important leaders, planners and contributors in shaping the future for American Indian people.

9. **Textbooks should include information about both historical and contemporary American Indian heros and heroines.**

Textbooks generally include information about Squanto and Sacajawea because these two *famous* American Indians helped the Europeans. However, there are many other people that the American Indians consider important and some of these should be covered in textbooks. If American Indians are consulted in the preparation of the textbook, they can supply biographical input about historical and contemporary heros and heroines. This would also provide new information for students and, more importantly, would provide much needed role models for American Indian children. The teacher should check with American Indian sources in the community to secure information about local and regional heros and role models.

10. **Textbooks must deal with and critically examine what might be considered controversial issues.**

It is imperative that both sides of an issue be presented in textbooks. History, which many times in the past has been either inaccurate or distorted, can be clarified and viewpoints examined. For example:

- When describing the westward expansion, the textbook should point out that the American Indians were fighting for their homelands and their way of life, rather than being viewed as *dangerous obstacles* to the settlement of the west. In addition, there should be mention of heros and heroines on both sides of the conflict. There may be children in the class who identify more strongly with the American Indian heros than with the hero who was traditionally chosen by the author.

- When discussing the placement of American Indians on reservations, explanation needs to be given as to why the system was initiated and why it was not always successful. In many cases, the government was trying to isolate the American Indians in one place and to change hunters to farmers, which would force them to adopt a new lifestyle and create a new economic base. By including the American Indian viewpoint, students should gain more accurate information and a better understanding of why the American Indian was operating from a disadvantaged position. It should also be pointed out that over half the American Indians live off reservations in urban and rural settings, and they live on or off reservation by choice.

- When contemporary areas are mentioned, the textbook needs to include the American Indian perspective rather than dwelling so much on social conditions. The American Indian concerns such as treaty rights, tribal sovereignty, and self-

determination should be explained and recognized. The rationale behind the existence of treaties and the concept of sovereignty should be objectively and accurately presented so it is informative and will not leave the reader with a distorted or inaccurate picture. It will also help the student better understand American Indian issues and controversies that might exist in their communities.

11. Textbooks must include information about the contemporary activities, contributions and concerns of American Indians.

All too often, American Indians are presented from only a historical viewpoint. They often disappear from pages of the textbooks about one-fourth of the way through the book. They may reappear periodically about Thanksgiving time or Custer's Last Stand. This treatment may leave students, especially very young, with the impression that American Indians lived only in the past. It reinforces the stereotype that American Indians are a *vanishing breed* and they are no longer around.

By including up-to-date material in the textbook, the student should learn that American Indians are still alive and are contributing members to modern society. This information will also give American Indian students a source of pride and a feeling that their heritage is valuable and worth knowing more about.

ILLUSTRATION GUIDELINES

Illustration Guidelines

Illustrations in textbooks and other education materials have a very important function in the learning process. Their visual impressions may be even more lasting than the written content of the textbook. This is especially true for young people who have not learned to read. As a matter of fact, many of them come to the school environment with negative stereotypes which have been gained through the visual means of television or movies. Illustrations and pictures convey ideas about the intentions and implications of the material included in textbooks.

Most textbooks rarely offend groups of people with direct statements of other overt actions. Most often, the social judgment is implied thereby, strengthening the stereotypes or prejudice. American Indian children may feel inferior, embarrassed or ashamed when textbooks depict American Indian people in a negative light.

Textbook publishers and educators need to be sensitive about the illustrations that tend to generalize about American Indians in terms of inaccuracies based upon physical characteristics, economic status or categorical roles in our society. Illustrations in textbooks should also present the contemporary images of American Indian people. They should promote better understanding and give information to young people who want to learn more about these new American Indian images. Efforts must be continued to eliminate materials which either overtly or covertly promote the concept of ethnocentricity.

Illustrations in textbooks should give consideration to the following criteria

1. There is no need to use illustrations which reinforce the negative stereotypes many people already have of American Indians. Many textbook publishers cannot seem to resist including a picture of someone being frightened or attacked by an American Indian.

2. Textbook illustrations of American Indians should be recognized as depicting American Indians. The illustrations should not simply color or shade over Caucasian features. American Indians have a variety of skin tones that range from light to dark. They should never be depicted as having *red* skin. If drawings are not suitable, actual photographs might be used.

3. Textbook illustrations should portray American Indians in the same range of socio-economic settings as other groups of Americans. They should be shown living in homes comparable to middle America, as well as more modest dwellings. If poor conditions are consistently portrayed, it can give a distorted message about all native peoples.

4. Textbook illustrations should depict American Indians in a wide range of occupational roles. They should be included in scenes which show executive, professional and vocational occupations. This will provide role models for American Indian children. It should also help eliminate some of the stereotypical thinking that American Indian occupations are limited to crafts such as pottery and jewelry making, blanket weaving and beadworking.

5. Textbooks should also show American Indians in modern clothing and contemporary hairstyles whenever it is appropriate. Illustrations should not reinforce the stereotype that American Indians walk around all the time in feathers carrying bows and arrows. If contemporary American Indians are shown in traditional dress, this should be explained so that students understand that traditional dress is mostly worn for special occasions, celebrations and pow wows.

6. Textbook illustrations should avoid caricatures of American Indians which depict exaggerated views of physical features. American Indians should not be shown as *wooden* Indians, in *how* gestures, in learning how to count, as in *ten little Indians* or as war-bonneted chiefs with a large hooked nose. These illustrations do not serve any useful purpose; they tend to ridicule American Indians and mislead youngsters.

7. Textbooks should be historically and culturally accurate when depicting various groups of American Indians. They should not perpetuate stereotypes or constrict student's knowledge or awareness of accurate lifestyles of various native cultures. For instance, they should not show a Navajo living in a Blackfeet tipi or a Sioux living in a long house of the Iroquois.

8. Textbook maps should be historically and geographically accurate. They should not be distorted and misleading in the information they contain. The spelling and location of the various tribes should be correct. The maps should be carefully researched to ensure accuracy.

9. Statistical data in textbook graphs, charts and tables should be figuratively and numerically accurate. Up-to-date data should be included. The source of information for the data should be included.

10. One must be very careful when selecting books for classroom use. Some companies are *recycling* old books and old information by simply using new book covers and once again putting them out on the market. If the user is not sure about the reliability of a book, they might contact the American Indian consultant either at the local or state level. They normally have information regarding quality and poor materials.

OTHER AREAS, QUESTIONS TO ASK & FOR YOUR INFORMATION

Other Areas

Most textbooks include other sections which should be examined and evaluated from the American Indian perspective. Some of these other areas include:

1. *Copyright Date:* The copyright date of the textbook should be checked to see how current the information is. The first date given on the copyright page is the important one, since other dates listed indicate revised editions. Revisions in a textbook often fail to encompass a changed viewpoint and, at times, may actually be more stereotypical than the original draft. If considering a revised edition, it should be compared to the original edition to determine what has been changed. Changing a few words alone does not usually reflect a new philosophy. Content and illustration might also need to be revised.

2. *Discussion Questions:* Discussion questions should be checked to determine whether or not any of the questions relate to American Indians. Are the questions legitimate ones? Do the students have enough information and background data to intelligently answer and ask questions. Do the discussion questions require some independent thinking or are they merely a repetition of the textbook's content? Do the questions reflect contemporary American Indian issues and concerns?

3. *Suggest Further Activities:* The section on suggested activities should be examined to determine whether or not any of the suggested activities relate to American Indians when it is an appropriate part of the content. Do suggested activities encourage students to learn more about American Indians or develop a better understanding of them or their culture?

4. *Further Reading:* The "for further reading" or bibliography section of textbooks should be examined to determine whether or not any of the resources are relevant and about American Indians. Are the materials current or outdated?

5. *Index:* The index of the book should be examined to determine whether or not the terms used in the index are consistent with those used in the content when referring to American Indians. Some indexes may be *padded* with entries, i.e., the references listed are merely a passing comment as opposed to representing any substantial information about American Indians.

6. *Teacher's Guide:* The teacher's guide that accompanies most textbooks should be examined to determine whether or not any of the objectives and learner outcomes relate to American Indians. The teacher's guide should provide enough information and resources to assist the teacher in meeting the objectives.

7. *Book Cover:* Does the book cover accurately depict what is contained in the book's content? Does it negatively reflect on the American Indian culture or negatively stereotype them in any way?

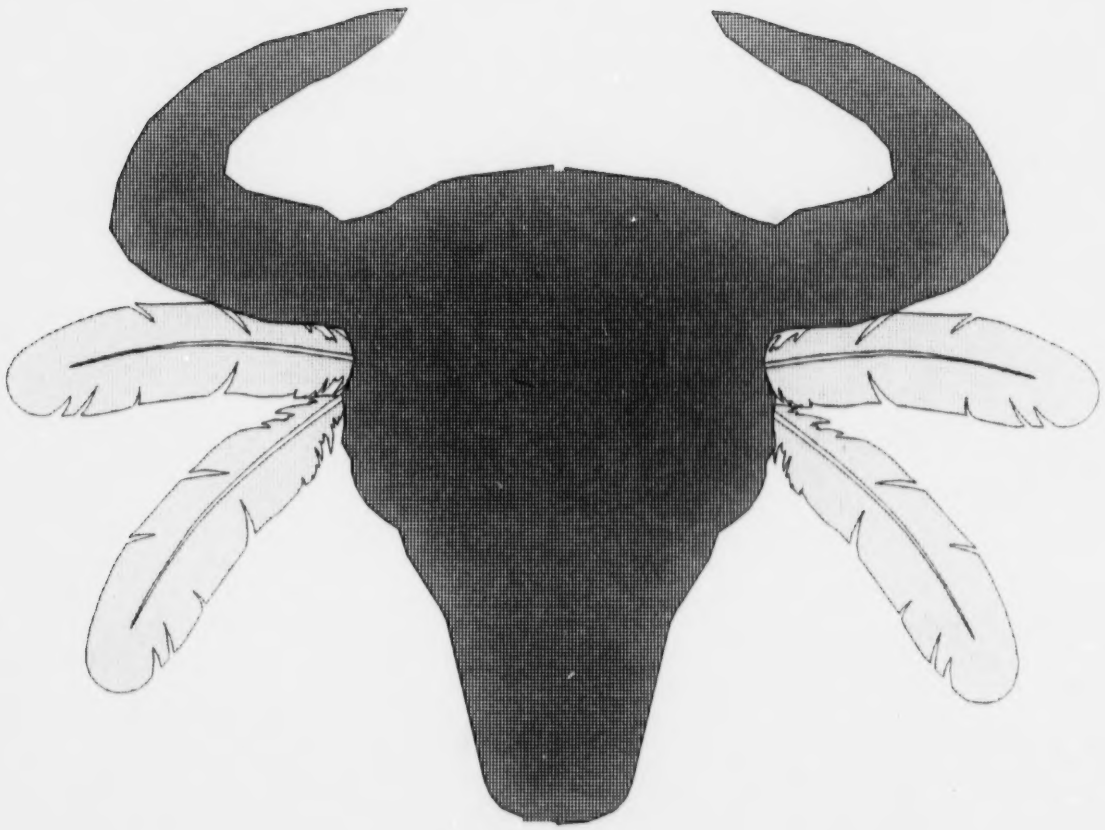
Questions to Ask (Checklist [2])

When selecting books or materials, when teaching about American Indians, for either the classroom or recreational reading, one might ask the following questions:

- What purpose do I want this book to serve in the library collection?
- What was the author's purpose in writing it?
- What perspectives does the author bring to it? Are his/her ethnic affiliations identified?
- Do ethnocentrical biases distort the value of the book for potential readers?
- Is there appropriate identification of a specific tribe or tribes? Does the author avoid a generalized portrayal of American Indian peoples as being all alike?
- Are tribal diversities recognized? Among these could be diverse homes such as hogans, tipis, wigwams, long houses, pueblos, and diverse water craft such as birch bark canoes, dugouts and rafts.
- Are American Indians portrayed as individuals?
- Are degrading adjectives—*bloodthirsty, primitive, pagan, savage,* and so on—avoided?
- Is the vocabulary biased? For example, does the author use words such as *squaw* and *papoose* for *women* and *baby*?
- Is the portrayal of native cultures as *vanished* or *assimilated* avoided? Is there appropriate recognition of enduring traditions?
- Does the author seem to have a patronizing attitude? For example, are American Indians portrayed as needing to be *rescued* by a *higher civilization?*
- Is there evidence of respect for native values such as, for example, harmony with nature and respect for elders?
- Are there omissions? For example, does the book ignore the existence of long-established tribal homelands in describing the western expansion of white settlement?
- Do authors avoid presenting American Indians as having limited language skills?
- Are illustrations authentic as to tribe and historic period?
- Are contemporary American Indians shown in contemporary clothing except when participating in traditional activities where special clothes are appropriate?
- What do American Indian reviewers or readers say about this book?
- Should I wait to purchase it or withdraw it until someone with more knowledge (about the subject) has given an opinion?

- If I decide this book is not appropriate for my collection, is it one that should be part of a larger, more comprehensive collection?
- Should I inquire to make sure it is available elsewhere?

[2]Adapted from: *American Indian Resource Manual for Libraries,* Wisc. Dept. of Public Instruction, H.J. Grover, Supt.



For Your Information

Many American Indian reference words and phrases exist today in the form of stereotypes. (Stereotypes: To form a fixed, unvarying idea about.) Few of these are flattering to American Indian people and most are very offensive. Below is a list of a few references that should be helpful in selecting materials about American Indians. The list also contains information that can answer some questions your students might have about American Indians and their culture.

1. *Sit like an Indian—All* people of *all* races sit in a cross-legged fashion, especially when sitting on the ground. Those culture groups who do not use chairs or benches may assume this posture for comfort.

2. *Indian Princess*—Indian people did not have royalty such as Europeans have but, instead, had councils of wise people who made decisions. An Indian *Princess* was probably the daughter of one of the tribal leaders. In order to be a Princess, the father had to be a king and American Indians had no kings. In more recent times, the term *Indian Princess* has been used as a derogatory term.

3. *Squaw*—This word had a derogatory connotation and American Indian people are offended by its use. Many times it has been used in books and films in a demeaning and disrespectful manner.

4. *Buck*—Same as above.

5. *War Bonnet*—People of the plains primarily used the *war bonnet.* It was not just for battle, but for ceremonial use as well. Only the most honored and respected members of the tribe were allowed to wear one and it had to be earned. Several types of hats or head covering were used by the many tribes across North and South America. Many were ceremonial, while others were worn for the utilitarian purpose.

6. *War Hoop*—American Indians did not make a *war hoop* as it is commonly done by repeatedly slapping the hand over the mouth and emitting a high-pitched sound. Many tribes in battle gave short, loud cries to unnerve the enemy. However, many sounds were made depending on the situation, i.e., herding animals, greeting a friend, etc.

7. *Scalping*—The early colonists paid bounty hunters for American Indian scalps. Before the Europeans came, scalping was not practiced among American Indians, but rather cutting the enemy's hair was common. Later, some tribes used scalping as a means of showing ferocity or retribution.

8. *Speaking Indian*—There is no such language is *Indian.* There were 200 distinct and different languages among American Indians. Dozens of different languages are still spoken by tribes throughout the Americas. Some are related and others are as different as English and Chinese. Most have grammatical structures more complicated than English. All use thousands of words.

9. *Sign Language*—All American Indians did not talk to each other by a common sign language. The method of communication by arm and hand gestures was used primarily in the Plains areas and some bordering areas.

10. *Ugh*—This was only used in Hollywood.

11. *How*—Origin of this word meant as an American Indian greeting is unknown. Was not used by tribes.

12. *The Use of Um After Words*—Hollywood also invented a broken speech pattern for

12. *The Use of Um After Words*—Hollywood also invented a broken speech pattern for American Indians for the movies in which um was added to words like ride-um, see-um, like-um, etc. American Indians have never spoken like this.

13. *Like a Bunch of Wild Indians*—Again, thanks to the media, the American Indian was given a misleading label. Do not use books using this terminology.

14. *Indian Giver*—This has been used to mean a person will take back what has been given. How this phrase came about is unknown, considering the fact that American Indian people have not been in a position to reclaim what was given away. Some tribes of the northwest give away gifts at a ceremony called a Potlatch. The person receiving a gift might, at a later time, have a give-away and a gift might be given to the person from whom they had received the gift. Many Plains tribes have *Give-Aways* where gifts are given to special people. Nothing is asked in return, nor is the gift asked to be returned.

15. *All Indians are Small*—The idea is very widespread and has no relation to facts. Some of the largest, as well as some of the smallest, people in the world are American Indian, with all sizes in between.

16. *Wigwam*—All Indians did not live in wigwams. The wigwam only applied to the bark or mat-covered huts of some of the tribes in northeastern United States. American Indians from throughout the Americas lived in a variety of dwellings such as the longhouse, hogan, tipi, etc.

17. *Totem Pole*—These were made only by a few tribes living on the Pacific coast and neighboring islands of British Columbia and southeast Alaska. The totem poles were made to show family names and legends and to mark graves.

18. *Wampum*—A very misunderstood word. It is derived from *wamp-ompe-ag,* meaning *it is made of shell* and was applied by the east coast tribes to a tube-shaped purple or white bead made from clam or conch shell. It was later used as a medium of exchange by the Dutch. However, the American Indians originally used the belt as an ornament or jewelry.

19. *Vanishing Indian*—The American Indian is not vanishing. From an original population of about one million two hundred and fifty thousand living north of Mexico, the population decreased to about two hundred and fifty thousand by the 1890s. Since then, it has steadily increased. The present American Indian population, according to the 1990 census, is almost two million.

20. *Reservations*—The number of Indian land areas in the U.S. administered as federal Indian reservations (reservations, pueblos, rancherias, communities, etc.) total 278. The largest is the Navajo Reservation, of some 16 million acres, the smallest is less than 100 acres.

21. *Indian Tribes*—There are 510 federally-recognized tribes in the United States, including 200 village groups in Alaska. *Federally-recognized* means these tribes and groups have a special, legal relationship with the U.S. government and its agent, the Bureau of Indian Affairs, depending upon the particular situation of each tribe.

22. *Who is an Indian?*—No single federal or tribal criteria establishes a person's identity as an Indian. Government agencies use differing criteria to determine who is Indian and eligible to participate in their programs. Tribes also have varying eligibility criteria for membership. For its purpose, the Bureau of the Census counts everyone who declares themselves to be an Indian. To be eligible for BIA services, an Indian must: (1) be a member of a tribe recognized by the federal government, and (2) must, for some purposes, be of one-fourth or more Indian ancestry.

23. *Do Indians get payments from the government?*—No individual is automatically paid for being an Indian. The federal government may pay an individual or tribe in compensation for damages for losses resulting from treaty violations, for encroachment on Indian lands, or for other past or present wrongs. A tribe or an individual may also receive a government check for payment from income from their lands and resources, but this is only because their resources may be held in trust by the Secretary of the Interior and payment for their use has been collected from the users by the federal government on their behalf. Fees for oil or grazing leases are an example. If an individual's land is held in trust, the BIA is charged with handling financial transactions.

24. *Do all Indians live on reservations?*—No. Indians can live anywhere in the United States they wish. Many leave their reservation homes for educational and employment purposes. Over half of the total U.S. Indians and Alaska Native population now lives away from reservations. Many return home often to participate in family and tribal life, and sometimes to retire.

25. *Why are Indians sometimes referred to as Native Americans?*—The term *Native American* came into usage in the 1960s to denote the groups served by the BIA: American Indians and Alaska Native (Indians, Eskimos, and Aleuts of Alaska). Later, the term also included Native Hawaiians and Pacific Islanders in some federal programs. The Eskimos and Aleuts in Alaska are two culturally distinct groups and are sensitive about being included under *Indian* designation. They prefer to be called Alaska Native.

26. *How do I trace my Indian ancestry or become a member of a tribe?*—The first step in tracing ancestry is basic genealogy research, if you do not already have specific family information and documents that identify tribal ties. Some information to obtain is: names of ancestors, dates of birth, marriages, deaths, places where they lived, their brothers and sisters, if any, and, most importantly, tribal affiliations. Among family documents to check are bibles, wills and other papers. The next step is to determine whether any of your ancestors are on an official tribal role or census. For this, there are several resources. Contact the National Archives and Records Administration Natural Resources Branch, Civil Archives Division, 8th and Pennsylvania Ave. NW, Washington, DC 20408. Or you may contact the enrollment officer of the tribe in which you think your ancestors may be enrolled. Another source is the BIA Branch of Tribal Enrollment, 1849 C Street NW, Washington, DC 20240. Remember, the key to determining your Indian ancestry is identification of a specific tribal affiliation. Also remember, each tribe determines who can be enrolled as tribal members.

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EVALUATION FORMS

Evaluation: Books and Printed Materials

Title:_____ Hardback:_____

Author:_____ Paperback:_____

Publisher:_____ Fiction:_____ Non-Fiction:_____

Pub. Date:_____ Age Level: Children_____ Intermed_____ Second_____ Adult_____

1.	Would this material help American Indians identify and be proud of their heritage?	Yes__	No__	N/A__
2.	Would the materials encourage a negative image for the non-Indian reader?	Yes__	No__	N/A__
3.	Are both sides of the issue, event or problem presented?	Yes__	No__	N/A__
4.	Are there important facts omitted?	Yes__	No__	N/A__
5.	Is the American Indian stereotyped in this material:			
	• through the illustrations?	Yes__	No__	N/A__
	• through the content?	Yes__	No__	N/A__
6.	Are the contributions of American Indians to Western civilization given accurate representation?	Yes__	No__	N/A__
7.	Would this material assist in establishing a positive image for the American Indian?	Yes__	No__	N/A__
8.	Considering the time period of setting of this material, do the illustrations/situations authenticate the Indian way of life?	Yes__	No__	N/A__
9.	Does the material perpetuate the myths about the Indian?	Yes__	No__	N/A__
10.	Is the author biased against American Indian persons?	Yes__	No__	N/A__
11.	Is the author qualified to write a book dealing with the American Indian?	Yes__	No__	N/A__
12.	Could this material be used in a school classroom or library to increase the awareness and understanding of the American Indian?	Yes__	No__	N/A__

Based on your responses, please summarize your evaluation of this print material:

Comments:

Rating for this material: Acceptable_____ Unacceptable_____

Date of Evaluation:_____

Name of Evaluator:_____

Evaluation: Audio and Visual Materials

Circle Type of Material Being Evaluated:

16mm film 8mm loop slides records

map study prints AV tape pictures

model pictures graph other

Circle Type: sound color B/W length

Title:_____

Source or Company:_____ Date Shown:_____

Copyright Date:_____ Subject Area:_____ Grade Level:_____

1.	Would this material help the American Indian identify with and be proud of his/her heritage?	Yes___	No___	N/A___
2.	Would the material encourage a negative image of the American Indian by the non-Indian viewer?	Yes___	No___	N/A___
3.	Are both sides of the issue, problem or event presented?	Yes___	No___	N/A___
4.	Are three any important facts omitted?	Yes___	No___	N/A___
5.	Is the American Indian sterotyped in this material:			
	• through concepts?	Yes___	No___	N/A___
	• through narrative or dialogue?	Yes___	No___	N/A___
	• through illustrations?	Yes___	No___	N/A___
6.	Are the contributions of the American Indian to Western civilization given accurate representation?	Yes___	No___	N/A___
7.	Would this material assist in establishing a positive self-image for the American Indian?	Yes___	No___	N/A___
8.	Considering the time period or setting of the material, do the illustrations/situations seem authentic to the American Indian way of life?	Yes___	No___	N/A___
9.	Does the material perpetuate myths about the American Indian?	Yes___	No___	N/A___
10.	Could this material be used in a school classroom or library to increase the awareness and understanding of American Indian people?	Yes___	No___	N/A___

11.	Does the content seem authentic and accurate?	Yes___	No___	N/A___
12.	Is the content well organized?	Yes___	No___	N/A___
13.	Does the material generalize about American Indians?	Yes___	No___	N/A___

Circle appropriate responses:

Teacher's guide	good	fair	poor	none
Vocabulary	good	fair	poor	none
Continuity of content	good	fair	poor	none
Quality of Sound	good	fair	poor	none
Quality of Color	good	fair	poor	none
Quality of Photograhy or Art Work	good	fair	poor	none
Suitability of Length	good	fair	poor	none
Pupil Interest	good	fair	poor	none
Pupil Comprehension	good	fair	poor	none
Total Instructional Value	good	fair	poor	none
Prospect for Classroom Use	good	fair	poor	none

Please summarize your rating and response to this material:

Name:_____ Date:_____

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&
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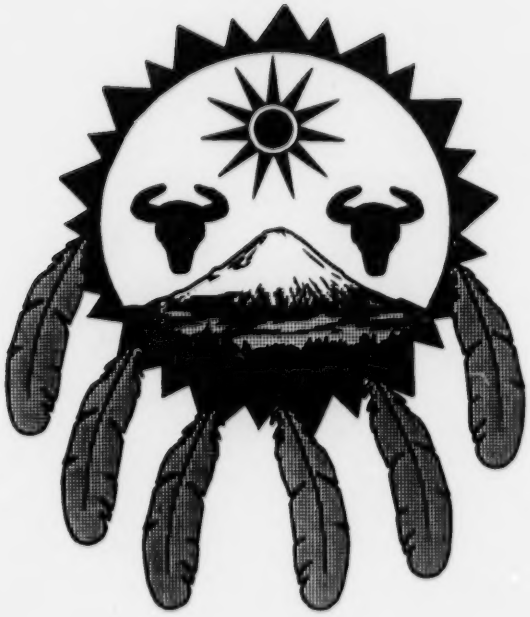

Tribal Education Specialists And JOM Coordinators

The following is a list of possible offices/individuals the user might contact for information.

Organization Name	Name Title	Address Phone
Blackfeet Tribal Education Department	Conrad LaFromboise Program Director	PO Box 850 Browning MT 59417- (406) 338-7539 Ext: Fax:
Blackfeet Tribal Johnson-O'Malley	Harold Dusty Bull Administrative Assistant	PO Box 850 Browning MT 59417- (406) 338-7538 Ext: Fax: (406) 338-7530
Bureau of Indian Affairs	Levon French Education Specialist	316 North 26th Street Billings MT 59101- (406) 247-7953 Ext: Fax: (406) 247-7965
Chippewa Cree/Rocky Boy Education Dept	Frances Top Sky Tribal Education Director	Stone Child College PO Box 1082 Box Elder MT 59521- (406) 395-4313 Ext: Fax: (406) 395-4836

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Confederated Salish & Kootenai Tribes	Joyce Silverthorne Tribal Education Director	PO Box 278 Pablo MT 59855- (406) 675-2700 Ext: Fax: (406) 675-2014
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Crow Tribe	Jeffrey Rides The Bear JOM Supervisor	PO Box 250 Crow Agency MT 59022- (406) 638-7215 Ext: Fax: (406) 638-4453
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Fort Peck Tribes	Desiree Lambert Tribal Education Director	PO Box 1027 Poplar MT 59255- (406) 768-5136 Ext: Fax: (406) 768-3556

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